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tion exists would seem to be involved in his own contention that the Gospel and the First Epistle are probably by the same author. Indeed, the whole idea of "knowledge," which occupies such a prominent place in Johannine thought, was entitled to a much more elaborate treatment.

A closing chapter deals, in a highly suggestive fashion, with the bearing of the Gospel on modern needs and tendencies. This, indeed, is an aspect of the subject which is never far from the writer's mind throughout the book. It is perhaps the best praise which can be given to Dr. Gardner's work to say that while presenting the Johannine ideas in a manner satisfying to the scholar he is sensitive to their abiding value and brings them into living contact with the religious thinking of today.

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#### DR. SWETE ON THE HOLY CATHOLIC CHURCH<sup>1</sup>

This book, as its foreword explains, was written for Anglican students of theology, and comes from one of the most eminent scholars of the Church of England, who dedicates it *Ecclesiae Anglicanae Matri Carissimae*. Naturally, its appearance is welcomed by all who share the author's point of view, but it will also command the attention and respectful consideration of a far wider circle of readers to whom anything by Dr. Swete is of interest. His theme is an article of the Apostles' Creed concerning which, of course, no positive statement can be made without suggesting points of controversy. Many of these, it is true, are associated with outworn polemic, but some of them have a bearing upon present-day problems and therefore are live questions. This being the case, no student of systematic theology, whatever his leanings or confessional allegiance, will deem the subject unimportant; but also, and equally, it goes without saying that any discussion of it, to call for notice, must proceed on the lines of the best modern scholarship. That the volume before us satisfies this requirement the name of the author guarantees.

Dr. Swete's well-known method is here applied to elucidate the historic sense or senses of the creedal language, but always with the purpose of exhibiting the truth thus expressed, in the interest of definite teaching, and with reference to the questions which people are asking

<sup>1</sup> *The Holy Catholic Church: the Communion of Saints*. A Study in the Apostles' Creed. By Henry Barclay Swete. London: Macmillan, 1915. x+265 pages.  
\$1.25.

today. The first part of the subject is considered under three heads: (1) "The Church and Its Notes"; (2) "The Church in Its Life, Order, and Functions"; (3) "The Church in Its Relations." The subdivisions in this scheme afford material for new combinations which can be made to advantage by the student. Thus, for example, the unity of the church (1) has obvious affinities with its order (2), and with its relations to the individual and to the "churches" (3); its indefectibility (1), with its teaching and authority (2). In treating the unity of the church we notice that the author dissents from Streeter's view<sup>1</sup> that inquiry should be deprecated in the present state of disunion, and from that of Lindsay<sup>2</sup> that the unity of the church consists in the personal union of its individual members with the head—his point here being that unity is an objective fact which exists before it is experienced.

Holiness is stressed as the most characteristic note of the church. Catholicity—the name and the thing—is discussed, first, with reference to ancient authorities (its comparatively late entrance into the Creed being noted), and, secondly, with reference to the estimates of Harnack and Sohm. The position is taken, in agreement with the latter, that the development of the conception was the natural and logical outgrowth of New Testament principles. On the other hand, the note of apostolicity is shown to have its distinct value as against a too exclusive emphasis on catholicity.

Before passing to the second part of the book, which deals with "The Communion of Saints," the reader should consult the note on pp. 261–62 for the position of this phrase in the Creed and its possible significance as a separate article. Incidentally, the author's thoroughness in leaving no minor or doubtful point unnoticed is here illustrated, but the purpose is to explain his preference for Bishop Pearson's view that the two clauses of church and communion together form one article of belief.

The discussion starts from the New Testament *kouwvia* (with its five renderings in the Vulgate) and the meaning of *sanctorum* (masculine)—thus determining the meaning of the phrase as "the fellowship of consecrated persons." Without expressly committing himself, he inclines to the opinion of Morin in *Sanctorum Communioneum*<sup>3</sup> that the expression originated in an old Armenian Creed and was picked up by Jerome in the course of his travels in Asia Minor. It served a useful polemical purpose in the West and, possibly owing to this restriction, was at first

<sup>1</sup> *Restatement and Reunion*, p. 150.

<sup>2</sup> *The Church and the Minister*, pp. 13 f.

<sup>3</sup> Macon, 1904.

understood in a sense altogether inadequate to the profound meaning which it really enshrines. The remarkable thing about the whole process is that for three centuries at least a truth explicitly recognized in the universal Christian consciousness lacked formal expression in the symbols of the Western church. What seems to us even more remarkable, considering its origin, is the absence of this clause from all the great Eastern creeds (cf. the Nicene Creed) even to this day.

The theme thus presented is developed, first, on the basis of such texts as I John 1:3; I Cor. 1:9; II Cor. 13:13; Phil. 2:1; etc., as communion with God; and, secondly, as communion in the church militant—the sacraments, the spiritual life, and the visible fellowship. In each case the continuity of the idea is traced from New Testament exegesis through the primitive and patristic periods to modern expression in Anglican formularies.

This is followed by what is possibly the most interesting and suggestive of the author's chapters—"The Communion of the Living Saints with the Departed." The same method of investigation is adopted and, whether we view it as a piece of accurate scholarship, or as an effort to state the message which Christian faith and hope have to offer in response to the universal yearning for communion with the departed, the result must be pronounced wholly admirable. The subject is of such a nature that "the will to believe" usually exerts a dominant influence over the mind, and if the theologian is not proof against this tendency the fact is neither surprising nor discreditable. Any real interest in eschatology, even in the bare historical data of the subject, must depend upon the presence of such a factor in our consciousness. But just because of this we need to be on our guard against its solicitations. The rights of sentiment must respect the rights of reason. A sane eschatology, devoid of eccentricity and at once Christian and Catholic, is felt by many to be a real desideratum, and this in a word is what our author has given us here. The interchange of prayer, he contends, is not interrupted by death, and the practice of praying for the departed is abundantly justified, and therefore should be more distinctly countenanced than it is in the Prayer Book. The practice of invocation of saints is on a somewhat different footing. While the familiar *ora pro nobis* is innocent enough, considered in itself, the reader is reminded that anything like a cultus of the saints tends to derogate from the sufficiency of Christ's intercession, which is the point of the condemnation to be found in the Articles of Religion (XXII). Such Anglo-Catholic authorities as Andrewes and Pusey are cited in

opposition to the modern practice, and the author has little to add to their weighty words.

In these comments we have aimed to show the value of the book to students of theology. But, in the main, it is also suited to the educated laity who may be in quest of reliable information on the subject of which it treats. Aside from other points of excellence, its beautiful and faultless style would be an attraction to this class of readers. Last, but not least, it will be appreciated by teachers of theology. This may be said without qualification, not only because of the writer's eminence as a scholar, but because all his books are models of their kind. The new volume is similar to its predecessors in this respect. Like the earlier ripe fruits of Dr. Swete's learning, it does not disappoint the taste; it satisfies.

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#### STUDIES IN THE HISTORY OF NATURAL THEOLOGY<sup>1</sup>

Amid great diversities of attitude and outlook exhibited in the different fields of theological scholarship and by various types of competent theologians, there is coming to be something like a general agreement on the importance of the "philosophy of religion," considered as a distinct department of study. The reasons for this are obvious enough and are not affected by the circumstance that writers differ on one minor point, the exact meaning of the term. Taken in its widest sense, it will cover all formal theorizing on religious subjects. Thus understood, the "philosophy of religion" is coeval with philosophy itself, or, to be more precise, it is the root of all philosophy, since the earliest speculations had to do with religion. But if it be restricted to "the scientific and systematic investigation of the totality of phenomena which in the life of man compose religion," it must be regarded as the most recent branch of philosophy, and dates from the middle of the seventeenth century. This sense of the term, in the words just quoted, is that adopted by Pfleiderer, who argues that up to the period of free philosophizing inaugurated by Descartes and Spinoza a genuine philosophy of religion was impossible. The ancient world lacked the material—an independent religious experience—and the mediaeval world was fettered by the dog-

<sup>1</sup> *Studies in the History of Natural Theology*. By Clement C. J. Webb, Fellow of St. Mary Magdalen College, Oxford, and Wilde Lecturer in Natural and Comparative Religion, 1911-14. Oxford: Clarendon Press, 1915. vi+363 pages.